

**A supplicatyon to
the quenes maiestie.**



A supplicacyon

S Moste humble wise Coe
playnyth vnto your highnes / that
wher as this noble realm off Engz
land / hath of long tyme out of mynd
bene the most fre contre in all Christe
dome / Now is lyfeto be brought in
to bōdag and flauery of such a nacyz

on as all the world both hatyth and abhoryth.

The only accasion ther off is our vnthāfulness/as
our preachers and true prophetes declarid vnto vs

King Ed- in the tyme off your brother / that most vertues
uord. prynce King Edward the vi. That yff we wold
not be thankfull for that great benyfyte off godes
holy worde/then truly preachyd among vs. God
wold take away our sayd vertues King / and set vp

A strange
King a strang King to raygne ouer vs / for our vnrepens
tant hartes / who shuld bring ir. agayn / popery/
ydolatry / and all abhomynacyons / as it is com to
passe this day. For when that blessyd word off

god was truly preachyd among vs / we folowyd
it not in lyyng / but dyd as the Iwes whych folow
wyd christ / because they eat off hys bread and were
Ioa. 6. fyllyd. Euen so dyd the most part off euery state
and degre in the comō Weal / hear the gospel preas
chyd not because they sought the glory off god onz
ly / and so to haue framyd them selues to lyue ther
after / as they owgh to do. But luyd as in the tyme
off ther former darknes / in euell lust / vsyng ex
torcyon couetousnes / and brybery: Neither sowght
they the true liberty off the gospel / to set ther consc
ciēces fre frō syū and supersticiō. Which now (alas)

appea

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2

apperyth by ther so redy mutabylyte / prouoking
 godds heuy Ire and wrath wyth ther semyng to
 alowe Idolatri: which Passyth all the former es
 uel. So that it is to be drad / godes Justes doth
 ponysshe one synn by another / which off al is most
 perelouse / and dangeruse / as appe ryth by them
 which be geue vp off god / because they sefe not to Roma. 1
 glorysye god / accordyng to the knowledg he hath
 offryd vnto the but Wanddryng in the vanyties
 off ther own reasons / and ymagynacyon off ther
 own hartes: become at last to be confyrmid in er
 rour wyth strong illusyons / because they haue
 had no more earnest desyre to the truth / as the holy 2 thessa. 2.
 appostle doth most playnly declare. On the other 1. Corr. 4.
 syde / some were wylful / stubborn and herd hartyd / Hebre. 3. 4
 and wold not receyue the gospel off the glory off
 god / but wyth desyre to ther old ydolatri / haste 1. Cor. 4.
 nyd the vengeance off god. And therefore are thes Ezechi. 8.
 plagis Justly com vpon vs because off our vn- Num. 14.
 thankfulness / and not knowyng the tyme off our Dael. 9.
 vysytacyon. For godes holy boke doth shew thes Luce. 19.
 to be the very and in fallyble causes off the ouerthro Iudg. 2. 3.
 we of kingdomes and comō weales / specyally wher 6. 9. 10. 19.
 god off his mercy / hath offryd the knowledg off Iere. 6. 7.
 hym self / and cawsyd his worde to be truly prea- 25. 38. 39.
 chyd. Detto. 28.
 4. Reg. 17.
 2. Cro. 36

Wherfore your grace may call to remembran-
 ce the great and manyfold benysytes that ye haue
 receyuyd at the handes of allmyghty god / who by
 his permissyō hath so quyetly sett you in your estab-
 le and honour that ye be in at this tyme / and hath

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also contrary to mens expectacyon geue you frute in your body / as it is reportyd. And according to serreyne off your preny cunsell setting forth to the world in print / wyth ther hands at it / and as the acte off perlyament doth pronunce and declare / prouydyng for the same. besydes many other gyfftes he hath indwed you wyth all. Wherefore looke to berymes / least ye be founde vnthankfull for all those benysytes that god off his mercy so rychly hath pouryd apon you / now that you see those plagges Justly com apon the realm / that god plagyd other realmes wyth all for ther vnthankfulness.

A notable
example.

We haue a notable example off the Iwes / who were gods elect and chosen people whom god with Amighty hand delyueryd out of the bondage of Egypt brought them thorow the red see / fede the wyth heuenlye bread xl yeres in the wyldernes / gaue them in possessyō many king domes / and droue out many nacyons before them / so that quyetly they enioyed ther contres and domynyons. And for all those benysytes / god requyryd no more off the but to loue hym wyth all ther hartes / and to kepe his commandments / and in no wyse to serue any strang godes made off syluer or gold wood or stone et c. lyke as the nacyons had done / whō god cast out before them for the same offencys. This not wythstandyng / they forgate god that had done so many benysytes for the / and worshypyed stragg gods / lyke as the hethen dyd. then god sent vnto the his holy prophetes to warn the to forsake ther abhominable ydolatrie / but they wold not obay
goddess

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goddes holy prophetes but murtheryd them as
 playnly apperyth (lyke as our byssshopes will mur-
 ther gods true preachers and prophets now adays
 which haue preachid the lyke message of god) but
 what folowid for ther vnthâkfulnes/dyd not god
 plage them by sending strâgers amōg thē/ whych
 dystroyed many hūdryd thousands in ther former
 tymes off ther captyuytes and changes off ther
 comon weale/ and at the last vtter dyssolucyon:
 namely at the destruccyon off Jerusalem/by Titus
 and Vespacianus the emprours / and also dystro-
 yed ther gooly cytes/caryed them out off ther own
 contres/wher they be now scateryd abroad/ made
 flauēs/dyspysyd/ and abhorryd off all nacyons as
 it is manifest and playne at this day. This is a
 goodly example for your grace and for all chysten
 prynces to marke and to haue all wayse before your
 eyes / least ye and they be found vnthankful And
 know yethis suerly / that yff god sparyd not the
 Iwes/ which were hys elect and chosen people/
 mych lesse wyll he spare you/yff ye anger hym with
 strange worschyping and seruyng of strâge gods/
 and setting vp habomynacyons/lyke as they dyd.
 I haue hard many tymes that ye do it off a zeal
 that ye haue to Kelygyō/yea but your zeal is not ac-
 cording to knowledg of gods holy worde/for god
 did forbid his people / the chyltern of Israel to do
 that they thought good in ther own eyes: but wyl-
 lyd them to do that only which he comādyd them.
 Nadab and Abyw the sonnes off Aaroy / offryd
 strang fyre before the lord that he comādyd them

Note.

Titus and
Vespaci-
anus

Example.

Nadab
and abiuu-
Leuyti.

A supplicacyon

King saul
1. Samu. 15

Conuocacion.

not/ād therfor were cōsumyd wyth the same fyre.
 Likwise King Saul cōtrary to gods comandmēt/
 off a good intent reseruyd sartin off the best off
 the oxen and shepe/ (as he sayd) to do sacryfyce to
 the lord/what solowyd off it: was he not therfore
 deposid from his Kingdom. This is also a goodly
 exāple for your grace to marke /ād to beware how
 ye enterpryse to do things off a good intēt/ hauing
 no warrentyse of gods reuelyd will in hys worde/
 but his word manifestly agaynst you. Your grace
 therfore before ye ha done any thyng in the chaung
 off relygyon/owght fyrst to haue known yff gods
 worde wold haue permittyd you/as in the first cō-
 uocaciō/ ye began well to haue had the matter opē
 ly dysputyd: but the more pyte/ the thing was not
 indyfferētly hādlyd/ for the cheff off the lernid men
 being maryed accordyng to the lawes both of god
 and also off the realm/ cold not be suffryd the same
 time to dispute/ and yet those few lernid mē which
 were ther onmaried / were no: indyfferentlic herd/
 but things procedid clene cōtrary to that/ those few
 we prouid by good lernīg/as all mē that were ther
 present can testefye. A lamētable case/ that gods
 worde/ hys trewe relygyon / and hys mynysters/
 must be so condempnyd / not being indyfferently
 herd: but no great meruayle / for christ hym self/
 and all his appostells ād prophetes/ were so herd/
 and so condempnyd: and the lyfe hath comonly
 bene vsyd sens the world began.

For euer more the wyckyd persecutyd the good
 and godly: as kayn persecutyd hys brother Abell
 euen to the death/ and Esau persecutyd hys bros

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4

ther Jacob / and euer the false Prophetts / and
 Priestes / haue persecutyd the true Prophetts
 and Preachers off god to death. And here off we
 haue a notable example in the scripture / the
 which I wold desyre your grace to read / and to
 marke the same well. In the / 22. chapter off the
 thyrd booke off Kings / when King Achab was go-
 ing to warr agaynst the Syryans / he callyd for all
 hys prophets / to know of them whether he should
 go to warr or not / and hys false prophets cōselyd
 hym to go / sayeng that he should prosper agaynst
 them. And when only gods true prophet in deed /
 was callyd / the prophet Micheas / he sayeng the
 truth / contrary to the great number off the false
 prophets which were in number / 400 / was smyt-
 ten therfore / which was his reward. Then he
 sayd here the worde off the lord / I saw the lord
 sitt on his seat / and all the host of heauē stood about
 hym / on his right hand and on hys left. And he sa-
 yd who schall perswade King Achab that he
 may go to warr / and fall before hys henemyse / and
 ther came forth a serteine spiryt and stode before the
 lord / and sayd I wyll perswade hym: and the lord
 sayd to him wher with / and he sayd I wyll go out
 and be a false spirite in the mouth of his prophets /
 and he said thou shalt perswade hym / go forth the
 and do euē so: And the prophet Micheas sayd be-
 hold the lord hath put a lyeng spryte in the mouth
 off all thes thy prophets &c. And for hys sayeng
 the truth he was smytten and cast in pryson / and
 King Achab folowing the cōusel of hys great nom-
 ber

Genes. 4.
 Kayn.
 Abell.
 Esau and
 Iacob.
 Gen. 27.
 A nota-
 ble exam-
 ple.

Micheas
 the pros-
 phet

A supplicacyon

ber off false prophets/wēt to the warres and was
slayne. And here may your grace see also/that the
truth standyth not in the multytude and number.
This example I wold desyre your grace to marke
well/ and geue not so mych credence / to your false
bysshopps and clergye/which wyth ther lyes des
ceyuyth you (as that mnltytude off false prophets
deceiuyd King Achab to hys dyscructyon)ād cau
sith the trwe preachers and prophets/which haue
preachyd gots worde truly to be put in preson/ād
yff your grace help them not / they wyll murther
ād destroy thē/lyke as ther predyscessors haue alw
ais done. And here I may specyaly make mēciō to
your grace of that vertwes ād lernid mā Thomas
Crammer Archbisskop of Cāterbury/who hath sa
uid your graces liff/ and put him self in Jeoperdi
for your graces cause/as it is wel known Bisome
off hys enemise / that were off Kinge Edwards
cōnsell and I doubt not but that your grace kno
weth of it/and therfore I trust your grace will re
quite him with merci / and not suffer that wickid
bisshope off winchester / to haue his wicked will
and purpose off him.

3. Reg. 18.
Elias

We read also in the 18. chapter off the thir d bo
oke off the kings / affter that allmighty god at the
praier off the prophet Elias/ had shut the heuens
that it rainid not in threyeres and six monithes/
and king Achab meting with the prophet Elias/
he sayd to him: thou art he that troblest all Israel
(like as steuē gardener bisskop off winchester and
his feloues / saith to the pour preachers and pro
fessors

To the quenes mai.

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fessors of Christes gospel now a days) But Elias words shall answer hym/wherwith he answered King Achab. It is he and hys cōplices / that haue forsakē the liuing god / and do go a whoring after strang gods / as the matter shall plainly appere when god will / like as it did appere by Elias / with the 400. false prophets / which false prophets had seducid the quene Iesabell / and had causid her to sleigh and destroy all gods holy prophets (like as our false and cruell bysshopps intendith to do) so that the prophet Elias was fain to fly in to the wil dernes / to saue his liiff / wher god appointid A Ra nen to feed hym: But what was the ende both of the quene and of all those false prophets / Read the text / and yon shal plainly perceiue that the que ne was cast down out of a window wher she bras te her neke ad was eatē vp of dogs / as the prophet of god had before said / and all here false prophets and preastes were vtterly destroyed.

Quene
Ieiabell.

Let this greuous example moue your grace do beware be tymes of your false bysshopps and cler gye / specyally of steuen gardener bysshop of wyn chester / who now this thyrd tyme hath recātyd as your grace knowyth: first he sware to the pope but by all lyklyhode he played the fox / and faynyd hym selff to be a slepe / or dremyd when he so dyd / after that he sware to your noble father R. H. 8. and mo re playnly declaryd the same by hys booke / de vera obedientia. Which was made of hym wyth great aduysement and delyberacyon / as apperyth here

Steuen
gardener.Vera obe
dientia.

out of B. of Wyndchesters

Request.

after by bysshope bonner/in hys prolog to the same booke. Here I wold make a supplycacyon to your grace/besechyng you for our saueyour Jesus Christs sake/that yon wyll wyth good delyberacyon/cawse to be read before you / the sayd booke which he namyd the true obedience/ yf it please your grace at my humble request/so to do/as your dwtye is before god: you shall playnly perceyue wyth what scripture and reasons/ he thoroughly cōfutyth the vsurpyd pouer and auctoryte of the bysshopp of Rome/and in hys booke that he made agaynst the hūtyng of the fox lyfeyse. And in the same booke de vera obedientia (for to flatter your noble father) he doth therein proue the maryage betwene hym. And your mother quene Katerine / not to be good nor lawfull/to your great reproch and slāder/ as mych als in hym laye/ffor: thes be hys wordes.

Note.

Incestius.
that is such
ch maria-
ges as be
made vith
any of Ki-
dred aga-
inst lauy,
and all
gods for-
byde.

To make mencyon of certeine of the morall preceptes/(for I mind not to reherse all) which be in the old lawe conserning mariages which be for bidden / and mariages which be incestius/ those preceptes which be comandid/and pertain to chas- stite and purite of mariages / wherin is containid the hole course of mans liff/and the beginning of the bringing forth of Issue consistith: those laws/ though Leviticall/haue euer bene countid as those/ which in deed were first geuen vnto the Iwes/ because they were expōidid to the setting forth of the lawe of nature/ but pertainid therefore to all mā- kind for euer/ In which without doubt both the
voice

Booke de vera obediencia/ 6

voice of nature / and gods comandment agreing
 in one / haue forbiddē that which should be differ-
 ring for ether of them. But among thes perceptes /
 seing that comandment is cōteinid / which is that
 the brother shold not mary the brothers wiff:
 What other thing owght or cold the kings most
 excelēt Maiestie do / then that he hath done / with
 the full consent of the people / and with the Judge-
 ment of his church / that benig deuorsid from vns-
 lawfull bonds (or cōuenants) to enioie laufull and
 permittid copulacion / and obeieing to the preces
 ptes (as it was mete) to leue herre which nether
 law nor right did permitt to kepe / and to geue him
 selff to chast and lawfull matrymonye. In the
 which thing / wher as the sentence of gods / word
 had bene sufficient (vnto the which all ought to
 obey / wythout stop or steye) yett was hys most sa-
 cred roiall Maiestie contentid to Joyn ther vnto /
 the voices of most graue men / and the determina-
 te Judgmentes of the most famous vninersites in
 the world / namelie that he might be Judgid to ha-
 ue done those things moste rightfullie / by the alow-
 wance (or sentēsis) of the best lernid and most god-
 ly mē / which otherwysc he both might and owght
 to do / and that it might appere / he did therin shew
 obedience as the truth of gods worde doth require
 of euery godly and good man / so that it may be sa-
 yed of him wortheilie / that he hath obeied god / and
 obeyed in deade / of whom seing I haue begone to
 speake / I cold not wyth scilence passe ouer that
 which offryd it selff / fytlye and mete for this pla-
 ce / &c.

The bro-
 ther may
 not mary
 hys bro-
 thers vvif

Vnlaus-
 full bōds.

Nether la-
 ue nor
 right pers
 myte.

Iudgmēt
 of the vni-
 uersytes.
 Obedien-
 ce of euery
 good and
 godly
 man isto
 obeie gods
 vvord sa-
 id he then
 but now v
 to Antys
 chryst de-
 ces.

A supplicacyon

gardeners
cōstancie
then aga-
ynst the
b. of Ro-
me.

Traitor
to the Re-
alm of En-
gland.

Wherly your grace and all other / may lern to
know hym and hys life / by hys saiengs then and
his doings now. More ouer in his said booke de
vera obediencia / he pretendith such constancy as
gainst the vsurpid auctorite of the Bisschop of Ro-
me / that therin he saith / that yf euer he chaunge or
vary / from hys saiengs in the said booke against
the see of Rome / that then he willith all men to
call hym what they list / so that yf any man call
hym false periurid heretike / blond soper / dissembler
traitor to god and to the hole Realm of England /
he ought not to be angry with them / because he
hath geue hys awn Judgmēt apōn hym self / and
willid all men so to do / as apperith by hys own
wordes in hys own booke / And now again sens
that time / is fallen from god / and worshipping the
beast of Rome. Ought ther any credence to be ge-
uen to such a periurid person? for gods sake bewa-
re of hym betimes / least ye be pertaker of hys wi-
fidnes / and so both you and the hole Realme repēt
it / and com to vtter destructiō. For hys doings de-
clare that he is at a point with hym self and hath
made cōuenāte with death and hell / Esa. 28. and
belewith that ther is no resurrection of the flesche
nor liff after this: and therfore what carith he yf he
help to bring this noble realm into bondage and
slauery / seing he thinkith ther is no nother waye /
to maintein hys pomp / pride / and vainglory with
all / And therfore the greater shalbe hys dampnas-
cion / besides gods great plages which shal com
apōn hym sodenlie / when he thinkith all is well /
and

To the quenes mai.

7

and in quiet/them shall sodely com bys confucion
and vtter distruction/becawse all his doings be so
directly against god/and all right/as his own cō-
sciens knowith the same/to his dampnacion/yf he
haue any conscience or feling of god/and therfore
Beware that ye be not partaker with hym.

The crye
of vuy-
dousand
fatherlese
childern.

Doth not your grace thinke/ or at the least I do
beleue it/ that the complaint and crie of widows
and fatherlesse childern/ is assendid in to the eares
of all mighty god/ and that only by his meanes
so many honest men haue bene deuorid from ther
lawfull wiffes who hath bene lawfully married
both by gods law/ and the laws of this Realm/
who is able to dissalow it/ non but Martin doctor
of lies (I wold haue said of laws) with his igno-
rant folly/ who gredely seking to com to promo-
cion/hath made a slaūderus booke (with the help
of his maister gardener) against such married pri-
stes/ and contrary to all honesty/ hath shamfully
lied apon the old doctors/ which he aledgith to
maintein his folishe enterprise. Oh how many
basterds and herlotts/wold he carose to be made/
which were both begottē and born in lawfull mar-
trimony? Your grace may perceine by his said bo-
ke/de vera obediencia/that he did his diligence/to
haue done the like with you/ with the help of bo-
ner Bisskop of London/ doth not your grace thin-
ke that god wilbe aduengid of this great Iniury/
(allthongh ye do it not) ye I beleue that the crie of
thes/ besides the blasphemy that he hath done to
god/and Iniury to your hole Realm/ will bring
hym

D. Martin
lauyere.

A supplicacion

vvilseam
langshap
Bilshope
of Elye.

him to A shamsful end / onles he dispaire / and so
murther him self / as hys predessessor thomas wol
se late cardinal dyd / so ad cast both body and soule
into hell. yf the cry of one pour widow dyd bring
the skiñ of the wickid Judge ouer hys cares / how
much more / schall the crye of thes pour men womē
and childern / which crye daily to god for Justice /
whose vengeāce against hym / shall cō apō hym.

a notaple
exampel
for steuē
gardener

A notable example he hath (yf any grace were
in hym) of willm Lāgshape / who was bissshop of
Elye / and lord chaunceler of England / and ha-
ving the hole rule ad gouernañce of the Realm in
his own hand / (like as steuē gardener now hath)
who in those daies with his felous the bisschoppes
and clargie according to ther comon practisis / sēt
the king ouer the see A pilgremage / whose name
was king Richard cure de lion / to fight against
the great turke for Jerusalem / in the meane season
this bissshop wounderfully oppressid the comons /
abusing the Kings auctorite / and aduansid his
own pompe and vain glori / (like as steuen gardes-
ner doth) And Rood with a thousand ho:sys cō-
tinualli / so that the noble mens soñes were gladd
to become his slaues / And with the best barons
and earles &c. married he his cussins / neces / and
Kinswomen / (I will not say hys dowghters) ad
for all that hys graūdfather was but a pour plow
man / and hys father a cowherd ? And hauing so
tirannuslie abusyd hys office / fearing least he sho-
uld haue bene cauld to hys examinaciō / fled with
a few of hys trusty seruants to douer castell / myns

Plouman
Couhert.

ding

To the quenes mai.

8

ding to haue stollē ouer the see / and coming in the
 night in a womans apparell / with a pece of cloth
 vnder his arme / and a meteyard in his hād apon /
 suspiciō (as god wold haue it) Being known what
 he was / his kercher was pullid of his head / his Ba **Balams**
 lams marke / or shauē creune apperid on his head: **marke**
 And then was he draune / along by the see on the
 sands / with a great woundering of all the peo-
 ple / some ratid hym / some reuiled hym / some by
 spatelid hym / some drawing hym by the armes /
 some by the legs from place to place / hys own ser-
 uants not being able to help hym / at last they bro-
 ught hym to a darfe seller / wher they couerid hym
 with shame ynough / till the counsell of the Reale
 me sent for hym and after was brought to the tow-
 re of London / emprisonid examinid / depriuid / and
 banissed the Realme and so endid his lyff.

Here before I haue mencionid of the prologe
 that Edmond Bonner now bissshop of London ma-
 de / Being thē but archdeacon of leicester / for to com-
 to promotion / wherby he obtainid his bissshoprik /
 made this prolog before the said steuen gardeners
 boock de vera obedientia / And for bycause the sa-
 me prolog is / but short and pithye / I will recite it
 here again trāslated in to Englishe word for wor-
 de / as he causyd it to be printid in lattin at Ham-
 burg 1536.

Edmond Bōner archdeacon of leicester / the king
 of Englād his most excelēt Mai. embassadour
 in Denmark / to the sincere gentill hertid and
 godly reder.

Bysshope
bonners
preface.
vvorde
for vvor
de.

Quene
Anne.

All thigs
geue place
in tyme
to truth
The reso
lute.
Determy
nacyō of
the best &
greatyft
lernid bis
shoppes.
The doc
tryne of
the cospel

Bonner. B. of london Prologe.

IF OR Asinuche as ther be some (doubtles) euen at this present as it hath all waie bene the wonte of mens Indgments to be uariable and diuers/which thinke the contrauersie that is betwene the King of England and of france/his most Riall maiestie/and the bisshop of Rome/consistith in this point/ because the kings said Maiestie/ hath taken the most excelent/ and most noble Lady Ane to his wief. Wheras in uery dede notwithstanding/ the matter is feer other wise/ and nothing so. Wherfore to the intent all that haerely fauere the gospel of christ/ (which that most godli and most vertues prince doth with all diligence endenour/ and in euery place aduance to the honoure of allmighty god/ and that hate not but loue the truthe/ (which euery where Justly claimith the vpperhand/ and to hate all things/ though thei struggle with here neuer so much in the beginning/ yet obeie and geue place at length as to truth mete it is thei shold) mai the more fulli vnderstand the cheff point of the controersie/ and because thei shall not be ygnorat/ what the hole voice ad resolute determinacion/ of the best and greartist lernid bisschoppes/ with all the nobles and comōs of England is not onli in that cause of matrimony/ but also in the defending the gospels doctrine. This oracion of the bissop of winchester (a mā excellētli lernid in all kind of lernig) entitled DE VE RA OBEDIENTIA, that is cōserning trwe obedience/ which he made lately in Englang/ shalbe published but as towdching this bisschops worthi praises

Bysshope bonners prologe 9

prayſes / ther ſhalbe nothing ſpoken of me at this
time / not only becauſe they are infinyte / but be-
cauſe they ar ferr better known do all Chriſtens
dome / the becomith me here to make reherſal. And
as for the oracion it ſelf which as it is moſt lernid /
ſo it is moſt elegant / to what purpoſe ſhold I ma-
ke any words of it ſeing it praiſiyh it ſelf ynough
and ſeing good wyne nedith no tauern buſhe to
utter it. But yett in this oratiō who ſo euer thou
art moſt gentill reader: thou ſhalt beſide other mat-
ters / ſe it notably and lernidly handlid / of what im-
portance ad how inuincible the power ad excelen-
cie of gods truth is: which as it mai now ad the be-
preſſid of henemyes / ſo it cannot poſſible be oppreſ-
ſid after ſuch ſort / but it comith againe at length
after baniſhment / more glorius and more welco-
me. Thou ſhalt ſe alſo touching obedience / that
it is ſubiecte to truth / and what is to be Judgid
true obedience. Beſids this of mens traditions /
which for the moſtparte be moſt repungnat agas-
ynſt the truth of gods law. And ther by the waye /
he ſpeakith of the kings ſayde highnes maryage /
which by the right Judgmet auctorite and pyr-
uiledg / of the moſt and principall / vniuerſites of
the world / and then with the conſent of the hole
church of England / he contractid with the moſt
clere / and moſt noble lady. QVENE ANNE.

After that towching the Kings Maieſties title
as pertainig to the ſupreme head of the church
of England.

Laſtlye of all / of the false pretēſid ſupremacie of the

The con-
dicion ad
ſtate of
gods in-
uinſible
truth.

Menſtra-
dycyons.

The Kings
maryage
vvyth
quene
Anne.

Supreme
head.

Before the. B. of wynchesters booke.

The. B. of the bisshop of Rome/in the realm of Englād/most
 Romes Justly abrogatid: and how all other bisshoppes
 pretendid being felow like to hym in ther function ye and in
 supremaci some pointes aboue hym within ther own prouin
 ces / were before time bound to hym by ther othe.

But be thou most suerly perswadid of this good
 reader/that the bisshope of Rome/though ther we
 re no cause els/but this maryage/will easilie cons
 tent hym selff / specially when ther is one morsel or
 other laid to hym to chawe. But when he seith so
 mighty a King/ being a right vertues / and a gres

at lernid prince / so syncerly and so hertelie fauour
 the gospell of christ/and perceiwith the yerely raues
 nous praye) ye so large a pray / that it comith to
 the comō as much almost as all the kings reueneus) snappid
 veal that out of hys hands/ and that he could no lenger ex
 vwill help cerse hys tiranie in the kings mai. realm (alas it
 out vvith hath bene to cruel/ād bitter all this while) nor ma^e
 such a re- laws as he hath done many/to the contumelie/ād
 uen v, vils reproch of the maiestie of god / which is euident
 lingly ād that he hath done in time past / vnder the title of
 vittingly the catholike church and the autorite of peter and
 from the Paule/(when not withstanding he was a uery ra
 realm. uening wolff dressid in shepes clothing calling

him selff seruant of seruants) to the great damage
 of the christen comon welth: Thear off arose the cōs
 Bonners plaintes: Then came thes discords/the deadly
 Iudgmēt. malices/and so gteat trublous bustling. For yf it
 Iupiter were not thus/no man could belene/ but that this
 olimpius Jupiter of Olimpius (which hath falsely take apō
 hym poure/with out controllmēt / ād to be aboue
 all

befor the B. of Wynchesters booke .10

all laws) wold haue done hys best that this good
 and godly / and right gospelike prince / shold be fal
 sely betraied to all the rest of monerches ad pñces.
 Neither lett it moue the / gēil reader / that the bisscho
 pe of winchester / did not before now apply to this
 opinion / for he hym self in this oraciō shewith the
 cause / why he did it nort. And if he had said neuer
 a worde / yet thou knowest well what a witty part
 it is for a mā to suspēd his Judgniēt / and not to be
 to rashe in geuīg of iugemēt. It is a old said sawe:
 Mary Magdalene profitted vs lesse in here quike
 beleue that Christ was risē / thā Thomas that was
 lōger in doubt. A mā may rightly call hym fabius
 that with his aduised taking of leisour / restorid the
 matter: Although I speake not this as though
 wynchester had not boultid out this case secretlye
 with hym self before hād (for he boultid it out lōg
 agō eue to the brañ out of doubt) But that ruīnyng
 faier and softly / he wold first with his painfull stu
 die / pluke the matter out of the darke / although of
 it self it was sounde ynough / But by Reason of
 sondry opinions / it was lappid vp and made dar
 ke / and thē did he debate it wittely to and fro / and
 so at last after long and great deliberacion had in
 the matter because ther is no better cōscler thē lei
 sore and time / he wold resolutlie with his lernid
 and consumate Judgement confirm it.

Thou shouldest gentell reader esteeme his censu
 re and auctorite to be of more weightye credence /
 in asmuch as the matter was not rasylie / and at all
 aduētures / But with Judgement (as thou seist)

Note
 vvith
 vvhat de
 liberaciō
 and adui
 cement,
 vvinchel
 ter vvrot
 his boīe
 de vera
 obediē
 cia aga
 inst the B.
 of Rome,

Bysshope bonners prologe

No neu
matter, to
vvryte a-
gainst the
B. of Rom

Note

and wyth wysdome examinid and discussid: And
thys is no new exāple to be against the bisshop of
Rome. seing that not only this man / but many
mē many times yea ad right great lernid mē / afore
now haue done the same / euē in writing / wherin
they both paintyd him out in hys colors ad made
his sleites / falsched / frawdres / and disseytfull wis-
les / openly known to the world. Therefore yf thou
at any time here to fore / haue doutyd ether of trwe
obediēce / or of the Kings maiesties mariage / or
title / ether elles of the bisshop of Romes false pretē-
sid supremacie / as if thou haddest a good smelling
nose and a sound Iudgment / I think thou didest
not / yet hauing read ouer thys oracion / (which yf
thou fauoure the truth / and hate the tiranie of the
B. of Rome / and hys deuелиshe fraudulent falsched
/ shall dowbtles wūderfully contente the (throw
down thine erreure / and acknowledge the truth /
now frely offrid the at length / considring with thy
self / that it is better late to do so / then neuer to re-
pente. Fare thou hartely well most gentle reader /
and not only loue this most valyant king of Eng-
land ad of Fraunce / who vndowbridly was by the
prouidence of god / borne to defend the gossell / but
also honoure hym and serue hym most obediētlic:
As for this winchester / who was long agoe with-
out doubt reputyde among the greatist lernide
men / geue hym thy good worde with Highest cos-
mendacions.

The ende of bisshop bonners prologe.

Here

Out of the. B. of Durrams sermo 11

Ere before I haue discribid to your grace/two Note thre
 of your false and dissembling bissshops/ to say dissem-
 steuē gardener bissshop of winchester/ād Edmond bling bis-
 Boñer bissshop of Londō. the third is dreming Tū shops, to
 stall bissshop of Durram/as plainlie aperith by his say vvin-
 booke of the sermō that he made before your noble chester lō
 father R. B. 8. on palm sonday. 1539. Wherin he al don and
 so clerli cōfutith / the vsurpid pouer of the bissshops durram.
 of Romes auctoryte/and here I wil make reherſal
 of pecte of hys sermon worde for worde as he caw
 ſid it to be printid/which be these.

What ſhall we ſaie of thoſe whom god hath cres
 atid to be ſubiectes/comāding them by hys Read in
 worde / to obey princes and gouerners? who not theleauēs
 only do reſuſe to obey gods comādmēt / but con- B. and. E.
 trary to hys worde/wilbe aboue ther gouernours/ of the bo
 in reſuſing to obey thē / ād further more will haue oſe of his
 ther princes proſtrat apon the grūd/to whom they ſermō.
 owe ſubiection / to Adore them by godly honoure
 vpon the earth/and to kiſſe ther ſete/as yf they we-
 re god/wher they be but wretched men/ād yet they
 looke that ther princes ſhould do it to them / and
 alſo al other Chriſten men/owing them no ſubiecs
 tion/ſhould of dutie do the ſame. Do not theſe as ye
 thinke ſolowe the pride of lucifer ther father? who
 make them ſelues fellows to god contrary to hys
 worde. but who I pray you be theſe/that mē may
 know them? ſuerly the biſſhops of Rome be thoſe/
 whom I do meane. Who do exalt ther ſeat aboue
 the ſterres of god / ād do aſſende aboue the cludes
 and wilbe like to all mighty god.

Note
 that the
 biſſhops
 of Rome
 be compa-
 ryd to lu-
 cyre.

Read more
in hys
sermō in
the lēf. E.

Arrant
traytor.

Tunstals
iudgmēt
of Cardi
nal Pole.

Note
that Car
dinal Po
le is vvors
then a pa
gant.

Part of the Sermon of Durrans

And the bisschopp of Rome now of late / to sett forth his pestilēt malis the more hath alurid to his purpose a subiecte of this Realm Rainold pole / comen of a noble bloude / and therby the more arrant traitoure / to go about from prince to prince / and from cōtry to cōtry to styre thē to war against this Realme / and to distroy the same / being his natie countre. Whose pestilent purpose / albe it the princes that he brake it vnto / haue in mich abhominaciō / both for that the bisschope of Rome (who being a bisschop should procure peace) is a stirrer of warre and because this most arrāt and vnkind traytour re / is his minister / to so deuēlishe a purpose / to distroy the countre / that he was borne in: which any heathen man wold abhore to do / but for all that with out shame he still goith on / exorting ther vnto all princes that will here him. Who do abhorre to see such vnnaturalnes in any man / as he shamlesse doth sett forwardes / whose pernicious treasons / late secretly wrought against this realm haue bene by the werke of allmightye God / so meruelusly detectid / and by his owne brother with out lōking therfore / so disclosid / and condingne pōnischmēt enswid / that hereafter god willing / they shall not take any more such Rote / to the noyance of this Realme. And wher as all nacions of gentils / by reason and by law of nature / do preferre ther countre / before ther parents / so that for ther countre / they will die against ther parents beinge traitors / this pestilent man worse then a pagant / is not asshamid to distroie yf he could his natie

cons

A supplicatyon

coſtre. And wheras Curtius a hethen man/was content/for ſauing of the cite of Rome / wher he was borne/to leape in to a gaping earth/which by the ylluſions of the deuell/it was answered ſhould not be ſhute/but that it muſt firſt haue one. This pernicious man is contente to rune hedling in to hell/ſo that therby he may diſtroie his natyue countrey of England/being in that behalff incompariſon worſe then any pagant. And beſides his peſtilent treason/his vnkindnes againſt the kings Maieſtie/who brought him vp of a child and promotid both him/and reſtorid his bloude being attainted/to be of the peres of this realme/and gaue him moneyerly out of his coffers/to find hym honorably at ſtudie/makith his treason much more deteſtable to all the world/and hym to be reputid more wild and cruell then any Tigure. But for all this thou engliſh mā/take good corage vnto the / thou haſt god on thy ſide / who hath geuen this realme to the generacion of Engliſhmen / to euery man in his degre/after the lawes of the ſame / thou haſt A noble victorius and vertues king/hardy as a lyon/who will not ſuffer the to be ſo deuourid / by ſuch wild beaſtes:only take An engliſh hart vnto the/and miſtruſt not god but truſt firmlie in him. And ſuerly the ruine entendid againſt the / ſhall fall in ther own neckes that intēd it. and feare not though the deuell and his diſciples be againſt the. for god thy protectore/is ſtronger then he and they / and ſhal by his grace geue hym and them a fall.

All this with much more/be the very wordes of

Note that Carſdinall pole, is more vvyld and cruell, then any tygure.

Alſo note that the Realm of Englad is geuen to the generation of engliſh mē, and not to ſpaniards.

What make ye of the que the that receiue the pope againſt the contrary to here fathers doings in his time.

A supplicacyon

the said B. of Durrams sermon / preachyd before
 King. H. 8. as in the sayd booke / of hys sermon ap-
 perith more at large / the which I wold desire your
 grace also to Read : And I wold hope in god (af-
 ter that) your grace wold well know how to be-
 ware of thes thre false dissembling bisschoppes /
 which haue not only preachid against the B. of Ro-
 mes vsurpid auctorite / but also causyd the same to
 be printid for a perpetuall memory wher as now
 thei rune with the world to the contrarie. And as
 for doctor westone that baudie ruffian of his shaa-
 melesse and abhominable liuing / it is not vn-
 knoun. And whether he were wont to go in mume-
 ries and masques / among the merchants of Lons-
 don / he hym selff cannot deny it / or at the least his
 companions that were in his company at those ty-
 mes can testefie. Is he mete to be A comyssioner
 in matters of weight / or to be the prolocutore in
 the conuocation howse? who would thinke that
 our bisschoppes / wold suffer so vile a man / in such a
 Rome / yff they had any honestie in them. ffor gods
 sake beware of thes false / crastie and dissembling
 bisschoppes / least the hole realme come do distrus-
 ction. Is not this Alamentable case / to marke
 how thes false dissemblinge bisschoppes in the ty-
 me of your noble father / how earnestlie / they both
 preachid and wrote agaist the vsurpid pour of the
 Bisschops of Rome. And also against Cardinal Po-
 le / calling hym errant traitore and worse then a pa-
 gant / as before is rehersid / for his vnnaturallnes
 against his own countre / which god hath geuen
 to the

The byf
 shoppes
 in King
 henries
 8 tyme.

To the quenes Mai.

13

to the generation of Englishmē :c. And yet marke here thes false traitors and dissemblers / ther vn/ naturallnes toward this noble Realme And now we. euen as euell and worse thē they countid / Caradinal Pole / for they go about with out dowbt / to bringe this hole Realme of Englād in to the hāds of strangers.

Berfore yf your grace wold call to remembrance what a great charge it is / to be the ruler of a Realme / ye wold neuer haue folowyd so much your wickid biss hopps / who seke not your welth / nor the welth ād quietnes of the realm but to exalt ther god the pope / which is for ther priuate proffit. Wherfore the prophet Dauid saith in the 2. psalme. be ye wise therfore. oh ye Kings / and leuēid ye that be Iudges of the earth / least the lord being angrie with you / ye perish from the ryght waie / for be ye assurid that right sharpe Iudgment and sore torment shalbe done to them that are in auctorite as the wiseman saith. Remember how your pour comōs assistid and helpid you / when ye were in your greatist / necessite and daunger / with out whose help ye had neuer come to the dignite / that ye now be in : oh Remember them / and geue them not ouer / in to the hands of your bissHops and clergie / ther Henemies to be deuourid and murtherid. For ther kingdom can neuer be stablissed with out shedig of blude. I wold your grace wold be as good to them / whose blude your bissHops seke (as ye haue bene to strangers) and to

Psalm. 2.
Rulers.

Sapient 2.

The comons.

A suplicacion

banishe the your Realme/and suffer the in a serteine space to de parte wyth bag and baggage/as ye dyd the strangers/in the fyrst yere of your Reigne. Alamentable case and yff they haue ther wickid purpose/ what shall folowe/ even ther own distruction/ and the distruction of the hole Realme.

King Hen
ry the. 4. 5

We haue examples manifestlicynowgh/ what folowid in the tyme of your predecessors/ King Henry the. 4. and 5. in whose time fyrst those cruell actes were inuentid by the clergie/ (which now be renewid) only to the distruction of noble me / and of a great sorte of godly and lernid men / which in those daies suffrid most cruel death/as the lord Cobham / and many other knightes and gentillmen/ the thing is so plaine that it cannot be denied/ but what plagues folowid therof? was ther not many felos fowght within this realm/ wher were slaine almost all the noble and gentill men/ besides many thousands of the comons/ as our own cronicles plainli declarith? was not the clergie al the hole occasiō of this/ first by puttig downe that good King Richard the second and setting vp .R. H. the .4. vnder whom/they made that most vngodly acte/ ex officio/ and the be cause the kigs and noble men/ should not serch for the knowledg of gods verite/ set them in hand to clayme titles / in Fraunce and other places and then likewise other noble men at home / euer to sett them so a worke / about warres and worldly matters/(like as they shortly will practise the same) except god shorten ther time) and in the meane season that they might as they dyd then and now intend to do the same / burn and

Lord Cob
ham.

Practises
of prelates

To the quenes Mai.

14

distroye all those that professe Crist and hys verite/
 But it helpid them as litle as it helpid the scribes
 and parises in the time of Christ / when they had
 put Christ to death / they thought then that all had
 bene well / and that he with hys doctrine / had bene
 suppressid but what folowid / the third day he rose
 agayne from death as a valiant conqueroure / and
 sent hys holy sprite among hys power appostels /
 who declarid hys wyll and gospell through out al
 the world / as it is manifest at thys daye / and after
 that sent Tytus and Vespasianus themprours /
 who vitterlye distroied hys enemies / and scaterid
 them thorow the hole world wher they be both ha
 tid and abhorrid of all nacions as it is affore said.

the Iudg-
 ment of
 god and
 his maner
 of vvors
 king.

Thys were a notable crâple and / lesson for your
 clergie / to make them beware how they / persecute
 Christ in hys power members / but I fear me god
 hath hardenid ther hartes / as he dyd the vnhap-
 py pas hure and hys felous / and as he dyd the hert of
 king Pharoë who for all the miracles and woun-
 ders / that god wrought before him by the hands
 of moyses and Aaron / wold not suffer the childern
 of Israell gods electe people / to go out of hys coun-
 tre / but plagid them the more / but what was hys
 rewarde / was not he with all hys hoste drownid
 in the rede see? Euen so what folowid all the per-
 secuciōs and wickid laws that they made / to kepe
 gods verite vnder foote / what helpid it them / did
 it not still the more florishe and Increase? And did
 not your noble father / in the perliament holden in
 the 25 yere of hys reigne / at the supplicaciō of the

An exam-
 ple for the
 clergie yf
 they had
 any grace
 or feare of
 god Iere.
 38. exody.
 7. 8. 9. 10.

A supplicacyon

The cause
why
K. H. 8. bra
ke the act
ex officio

Parrell

The very
words of
the statute
de año 25.
H. 8.

Slander of
heresy.

comons/in the said parliament / for thes causes
folowing / breake the said most wickid lawe ex of-
ficio / which the wickid clergie had obtainid in the
said. 2. yere of K. H. the. 4. That is to say: because
the ordinarie by vertue off that wickide lawe/
might as they dyd opon ther suggestion / arest or
Impryson any persone or persons / whom they
thought defamid or suspecte of heresie / and them
to kepe in ther prisons / tyll they were purgid ther
of/or abiurid/or comittid to the lay poure to be bur-
nid / and yet in no parte of the same wickide laws
be declarid any serteigne cases of heresie / so that
the most experte ad best lernid men of the realme/
diligently lieng in waite / vpon hym self / can not
auoyde or esthwe / the penaltie of the sayd act / yf he
shold be examinid epon such captius interogati-
ons / as it hath be accustomed to be ministrid bi the
ordinaris of this Realme / in cases wher they will
suspecte any persõ of heresy: And ouer this for-
asmuch as it stondith not wyth the right order of
Justice nor good equite that any person shold be
conuicte or put to losse of hys lyff / good name or
goods / onlesse he were by dwe occasion and wits-
nes or by persentment / verdite / confession / or pros-
cesse of outlarye &c. Wherefore it is not reasonable
that any ordinarie / by any suspicion conceiuid of
hys own fãtasie / whith out dwe accusacion or pre-
sentment / shold put any subiecte of thys Realme
in any infamy or slander of heresy / to the perell of
lyff / lose of name or goods &c. Thys with much mo-
re is declarid in the said statute of 25. H. 3. Which
was

To the quenes mai.

15

was the occasion that the said most wickid lawe of
ex officio/was broken.

More ouer your said noble father perceiuid how
many honest men in his tyme / were distroied and Iohā hune
murtherid by his said clergie/as Johā hune / and
many cther honest men / which liuid both quietlie
and honestlie among ther neibours / this is so plai
ne that they are not able to deny it. wherfore I
most humbly besech your grace to consider thes
things / for it is not ynough for your grace to gene
ouer your pour and auctorite / to your wickid bish
shoppes and clergie / and so thinke to charge them
and to discharge your selff / nay not so : for every
one shall beare hys own burthen as the holy ap
postle pronouncith / and as gardener saith in hys Godvvil
booke de vera obediencia likewise / god hath sett haue an
you in auctoute / and it is you your selff that shall accompre
geue an accompt to a Iudge that is aboue you/
whose seat is the heauen / and the earth is hys foot
stole / the which by his holy worde made all thigs /
and by the same worde shall distroye all Antichris
stes / which sekith the distruction of hys kingdom /
who dwellith in the light that no man can attais
ne / whom no man hath seen nor can see to him on
ly be geuen all honoure and glory for ener more.

Furthermore may it please you to knowe that
Lthemprour and diuers other princes and ma
gistrates / haue for the paiment of a litle monie / suf
frid ad doth suffer the wickid Iwes ad also the cur The Iues
sid turkes / to dwell sauely in ther cōtres ad Cities / and turks

A supplicacyon

Against
all christi
an chariti
te, and Re
ason.

and to kepe and hold ther faith and ceremonies as
they liste/with out any troble or veracion for the sa
me/and yett the same turkes and Iwes/do dispise
and abhore vs Christians/a lake for pyte/that ther
shalbe more mercie and pyte shewid to/Iwes and
turkes/thē to vs pour Christians/which do beleue
to be sauid only / by the death / and passion of our
saueyour Iesus Chrust both god and man : Is
not this also a lamentable case/ that pour English
men cannot be suffrid to liue quietlye and in saue
tye with out danger of ther lyues in ther own con
tres / But must be forcide to trauell / and seke from
contre to contre / wher they may serue god quietly
with a good conscience: oh that your grace wold
permite the first booke of comon prayer made in
Englishe in the time of your vertues brother R. E.
vj. to be vsid to as many as wold : vnto the which
booke/all the hole clergie of the Realme did subscri
be/and affirmid it to be good and catholike doctri
ne / yea they that now do perswade your grace to
the contrarie: And as for the Englishe procession/
what good and godly prayers be therin / and how
it was vsid to the great comfort and edifieng/ of
as many as came to the church/ to here it/ all men
why the can reporte / But that cannot your Bisschoppes and
bisshop= clergie now abyde / because it shamith and cons
pes and dempnith all ther latyn seruice / which is expressly
clergie, ca against gods worde/ for s. Paule in the 14. chapter
not abide of the first epistle to the Corinthiance/ wold haue
the seruice all thinges done to edifienge / and wold haue .v.
booke in wordes spoken in the cōgregacion / in a language
englishe. that

To the quenes mai.

16

that they vnderstād / rather thē. x. vii. words that they vnderstode note: for saith he / how shall the vn lernid say Amen / to thy blessing o: thāts geuing / whē he wotith not what thou sayest / he cañot tell whether thou doest blesse o: curse / ād comaūdith plainly saiēg: they that speak i a lāguag vñknown / lett thē hold ther peace in the cōgregaciō: read the said chapter / ād you shall perceyne the matter more plainly / wherby you or any Chrystiā harte may be fidlid with godly zeale agāist such Antichristiās / which do so directlie / agāist the holy appostles plaine commandment.

S. Paulus doctrine.

1. Cor. 14.

Now to make an ende of this my supplicacion / I haue read a godly example of the conuercion of s. Paule / who being brought vp ffrom his youth at the secte of Gamaliell / being a pharise / of a zeale that he hade to mainteine the pharisey call doctrine of the pharises became also a persecutor with the pharises for a space / which pharises / had wholie corruptid the law of god geuen by Moses. And as they had aduānsid ther own tradicions / deuīsid by ther rabins / which both Christ and his appostles / comonly rebukid tawght and preachid ther agāist / and therfore they slawndrid hym and his appostles and neuer left persecuting of thē / till they had murtherid them: Euen so our trwe preachers in thes days / which haue preachid agāist the abuse both of prayeng / fasting / and also of all those dedes (like as Christ hym self dyd) our bisschopes persecute to the death / falsly belieng them / saieng / that they preachid agāist prayer / fasting / and all those dedes &c. when they dyd preach / but only

Antichristians.

Actes. 9.

A supplicacyon

against the superstitious abuse / as ther maister
 Christ did / which preachid against the abuse ther
 off / But the seruant is not aboue hys maister and
 lorde / for yf they haue callid the lord of the howse/
 Belsebub / how much more shall they call hys how-
 sold seruants. Also like as the scribes and pharises/
 falsely belyed and slaunderid our saue your Christ/
 euē so do our Bisschoppes and clergie / belye and fla-
 under our true preachers and prophetes of gods
 holy worde / when they preach not against the sa-
 craments and ceremonies / But against ydolatrie co-
 untid a sacramēt and the abuse of the ceremonies:
 ffor to wryte of the abuse of the sacraments and ce-
 monies a greate booke wold scarsely suffice / and
 therfor I will turne againe to my matter of the cō-
 uersion of s. Paule / who (as I haue said / of a zea-
 le that he had to the doctrine of the pharises / perse-
 cutid Christes poure members / and causid many
 to be bound and cast in to pryson. But because he
 did it ygnorantly / he obtainid mercy as he hym-
 self confessed / not being worthy to be callid an
 apostell because he persecutid the congregacion
 of Iesus Christ &c. Euen so I thinke that your grace
 doth this ygnorātly / that ye haue done / and being
 therto perswadid by your false dissembling Bisscho-
 pes and clergie: Whom now that your grace hath
 warning / what they are: Beware from hence forth
 that ye folowe ther counsel no more in persecuting
 Christes poure mēbres / which haue bene the true
 preachers of his holy and blessed worde / But do ye
 as s. Paul dyd when he was callid / And submit
 you

Philip. 3.
 Act. 9.
 Galla. 1.
 1. Timor.
 1. Cor. 15.

the queene.

To the quenes mai.

17

your selff/vnder the mighty hand of god/and turne to the lord our god who is able and wyll receyue you to grace and mercye as he dyd. S. Paul/of ye repent and do as he dyd/wherby you shall saue your selff and the whole Realme fro Ruine and utter destruction. But yf you wyll not submit your selff vnder the mighty hand of god/and turn to the lord our god vnfainidlie/and folowe no more/the wyckid counsell of your bloudy bisschoppes and clergie/in persecuting Christes pour members/and wyll not receyue and knowledg the time of your visytacion. Then be ye assuryd / that lyke as it happenyd to the Jewes/for persecuting christe and hys pour members/so shall it happen to you and to the whole Realme/as in the beginnyng of this supplicacion is declaryd at large. The which I pray god defend yff it be hys holy wyll and plasure/whom I besech to open the eyes of your hart / that ye may receiue hys worde/ and vnfallyble veryte/which may saue your soule in the great day of the lord/whom I besech to graunt you grace thus to do / for his deare sone Iesus Christes sake amen.

Now wyll I speake to you noble men/gentylmen and commons of England / that haue in the No-
 of the abbey and chauntrey lands in your hands blemish and
 thinke you to enioie them to you and to your heires gentylmen.
 now that ye haue receiuid the bisshope of Rome as
 gaine &c. Ye are farr deceiuid/doye not knowe that
 the deuell is a crafty serpent/and loke wher he gets
 tithin hys head / ther will he shortly haue in also

An exortacyon or warnyng

Request
made in
the first
parliamēt
to the que
ne.

his hole body: but ye will saie that the biss hop of
Rome by his legate cardinall Pole hath dispensid
with you for thē/and that it is so concludid by acte
of parliament. Well/ I say ye deceiue your selz
ues. do you not know / that in the first perliament
of the quene/when / xx. of the comon house/ were
sent to here grace / and dyd declare vnto here/ the
great enormites/that wold folowe to the Reame/
ys that she married with any stranger/desiring hers
retherfore to marie within the realme. But that
wold not our biss hopes suffer/for: they knew ys the
quene married wythin the realme / they should not
so sone / haue brought in the B. of Rome againe/
nor yet haue bene sure of ther wyckid and dcuelys
she enterprise. But they knew/ys the quene married
wyth the prince of spaine / that he wolde not tros
ble hym selff any thyng wyth ther affaires/hauing
no more wytt then wold serue for: hym selff/ but
they casting how to come to haue the hole antory
torie of the Realm in ther ow n hāds/ (lyfe as they
now haue) myght stablishe ther wyckyd kingdom/
wythout any lett or interrupcion.

Articles
cōcluded
and agre
ed vpon.

The next perliament / the articles were debatyed
apōn/ād by the helpe of the biss hōppes were con
cludid/vnder whych articles thes were agreid as
pon/that is/that the prince of spaine shold not pro
mote admitt nor aduance any stranger to any of
fice or benifice/ with in this Realm / But only the
quenes naturall subiectes. And that he should
meintein all the old and ancient customs and pris
uileges of this Realm. And shall not enterprise to
do

To the noble men and gentyllmen. 13

do any thyng against them. Also yf the quene died
wythout yssue by hym/that he should not chalēge
any ryght in to the sayd kingdom / But should
permite the succeſſion therof/without any empedi
mēt/ to the next ryghtfull heyres/to whom it shall
apperteine/by the right laws of this Realme. As
in the said statude plainly apperith. But haue ye
not ſeen that they haue gone about ſens that time/
to make hym king/not in name only / but in deed.
Therefore what thinke you wyll that ther pretensyd
concluſion in ther articles helpe / thinke you that
our byſſhoppes and clergy/wilbe content / that he
shall haue only the name of the thing and not raz
ther to haue the thyng it ſelf? and thinke you that
although they cannot bryng it to paſſe at thys par
lyment/ that they wyll lett the mater ſo paſſe. May
nay/ye ſhall perceiue that they wyll neuer reſt nor
be in quyet/tyll they haue brought it to paſſe. Do
ye not know that our byſſhoppes and clergie muſt
gratefie hym by whom they may as they thinke/ſa
uely enioye again ther god the pope/wyth all ther
ſpitefull eccleſiaſticall Iuridicciōs. As in helping
hym to haue placide / and machyd in offices ſome
of hys ſpanierds/wyth men of our own Engliſhe
nacyon/ And that not in the worſt romes nether/
But euen no leſſe then in the romes of lord Chamber
laine and wyth the mayſter of the horſe/ and wyth
the knyght marſchall / &c. And this is the begin
ning to ſhewe ther good wyll to hym/ againſt our
natiue cōūtre. you may therefore eaſely geſſe/ what
wyll ſolowe hereafter/yf it lye in ther poure. And

The byſſ
shopes en
deuour.

Lord chā
berlayne.
Mayſter
of the hor
ſe, etc.

An exortacyon or warnyng

Ther practises.

here is a spedie tryall / of ther wholy and faithfull
obseruing of ther promisses in the articles / so lately
and solemlye concludid in the other perliament / as
is aboue mencionyd. So not you also know that
the Bysshoppes went about the other perliament /
to sett vp the Bysshop of Rome and how that it was
denied at that tyme / because the state of the Realm
fearyd that then / whiche shall come now upon
them / that is the losses of ther abbey and chauntry
lands / &c. Were they therfore contentid and at rest:
Nay they were neuer in quiet / tyll they had by one
way or other / deuysyd to bring hym in. And therfo
re causyd such Burgesys of the perliament to be
chosyn / as wold not resyst ther purposse / wherby
they brought ther purpose craftely to passe.

Peter pēs,
and expen
dy cyons
for bulles,
delegaci
ons, etc.

And do you thinke that now they haue all that
they wold haue? Nay / nay. But now that they haue
gotten in hys head / (that is the wycfyd vsurpid ty
tle of supreme head) they wyll not sease tyll they ha
ue gotten in hys hole body. Thinke you that he
wyll not haue againe hys vsurpid peter pens / pen
cyons / censures / procuracions / frutes for prouicy
ons / expedicions of bulles for archbissshoppriches
and Byssshoppriches for delegacions and restriptes
in causes of cōtenciō / wyth many other such lyke
things / to robe this noble realme of ther treasur
e and Ryches.

And King Henry the .8. perceiuid the same / and
therfore in the 25. yere of hys reigne / by acte of par
liament forbade them / because they were intolles
rable / Being as Bonner Bysshop of London saith in
hys

the noble men and gentyllmen. 19

hys prolog Before winchesters booke DE VERA Note b.
 OBEDIENTIA the rauenus pray / ye so large a bonners
 pray that it cam to asmych almost as the fings res prologe.
 uenwes / snappid out of hys hands / 2c. Also thinke
 you / that they will suffer the articles / and prouiz
 sions to stōd / which now he / and the Cardinall in
 hys name / hath grauntid to. Not so / But the next
 perliament some of them shalbe Broken / accor
 ding to a constitucion of thers made in the coun
 sell of constance / and practisid / namelye / that no Constitu
 faith nor promisse owght to be kept with heretiks. cyons at
 And therfore wyll he dyssemble and make pretens the coun
 sid promises by lytle / and lytle / tyll he haue esta sel of con
 bliss hede hys hole Auctorite againe. And then stance.
 Beware ye lords / gentillmen and comons that has
 ue any sprituall or ecclesiasticall possessions / or ab
 bey londs in your hands / yff ye will not willingly Abey
 restore them againe / he will find the meanes thoro landa,
 we his clergie / that ye shalbe accusid of heresie / and
 so lese both londs goods and liff to. Can you not ta
 ke warning therof by a rime put out by one of ther
 sorte / and was in printe But calyd in againe lest
 you should to plainly see the snare before your nes
 ckes were in / one verse in enery staffe of that rime
 is / caueat emptor / take hede I saye. Ye haue they
 not allredy gotten that auctorite / by renewing the
 wilkid acte ex officio / that they may call any man Ex officio
 before them / apon suspectiō and kepe him / xl. daies
 in ther presons / allthough no man haue accusid
 him / and examine him preuelic / in his or ther how
 ses or places / And so cōdempne him / to losse both

An exortacyon or warnyng.

goods lands and liff to/excepte he recant/and yett
after that/they piking a quarell to him againe/he
shall not be able to escape ther hands/But must be
burnid yf they will/they tary But apou tyme to put

They ta, all this geare in vre/ad practyse/according to ther
rye but a accustomid manner.
tyme,

Corporal
othe take

Is not thys a lamentable case/that by the space
of xx yerres both King Henry the viij: And also
King Edward the vj. haue made godly laws and
statuds for the suppression of the tyrrannye of the
Bisshop of Rome / which haue bene obseruid and
kept/ad all Judges ad officers/ with all Bissbops
and the hole clegie / haue taken a corporall othe
that they with the vttermost of ther cornning/witt
and pour/ shall help to suppress the wickid aucto-
rite/ and vsurpid pour of the Bisshop of Rome / as
in the acte of parliament made in the 28 yere of .K.

H.8. Apperyth at large: to be so sodenly and des-
uelisbly ouerth:own: yf the sayd King Henry the
viij had known that hys doble faced and shamles
Bissbopes and clergy wold haue done as they now
haue done in thys casse/ thinke you / that he wold
not haue made a great mainy of them lept bedles
to bede/ or els they should haue worne a tipett at
tibourne.

Bissbops
and cler-
gie pre-
ache xx
yerres.

And dyd not all the Bissboppes and
clerge / preach aginst the sayd vsurpid pour by the
space of xx yerres and more and haue so wyth gods
worde ad naturall reasons / beaten it in to all mēs
heads / that it will not be possyble to make the bele-
ue the contrarie. And must they now immediatly
carouse men (yf they wyll not chaunge wyth euery
wind of false doctrine / and beleue the said vsurpid

To noble meo gētilmē/ ād comōs 20

pour of the. B. of Rome and to be cōdemnid for
heretikes? Is not thys also a lamentable case.
Read the acte made in the. 28. yere of K. H. 8. wher
the othe is made / that the bisschoppes and clergie
made to the king / and hys successors / and tell me
yf they be not all periuryd. Parauenture they wyll
saye / that vnlawfull othes ar to be broken / then
wold I knowe of youe / why the vnlawfull vous /
(which is not / so greate charge as a solemne
othe) that the popishe prestes haue made / owght
not to be broken? but pour men / that maye in the
feare of god must be sham fuliye ponissed / for
braking of an vnlawfull voue / which gods law
we doth beare them in / and alowith them.

And ye bisschoppes and clergie / Being periurid ād
forswore / By gods lawe haue done well? Is this
your vngodly Iugment ye cursid workers of all
iniquite / for the establisshing of your wickid king-
dom? And as for the othe against the. B. of Rome
they them selues countid it good and lawfull / xx.
yere ād now in lesse then xx monithes thinke it vn-
lawfull what must we pronounce / Iudgyng you
By y our frutes as our saueoyur comadith / sūerlie
you papistes / declare what dissembling shiftes /
and counterfaitid consciences ye haue / And a gre
at sorte of you papistes do doubt how longe this
your vsurpid auctorite will contwne / And therfore
care not by what wickid waies ye worke / so you
may vphold your kingdome / And be ye assurid as
sure as god is god / and a righwise Iuge / that all
your abhominatiōs and practises / shall come to

Their for-
den mu-
tabilitie,
and cruel-
tie novv.

Their per-
iurie.

Matth. 7.
Ther frutes.

A warnyng to the nobles

the pro-
phet Da-
uith in the
14. psalm,
doth
playnlye
dyscryb
you and
paint you
out at lar-

ge.
Gods
vvrath
prouofid.

they vwill
rather de-
ny god
hym self
then lose
ther pro-
mocions

Helchesai
res.

Thāthor
E vnto all
a treu har-
ted Eng-
a lishemen.

Note

naught. And all men shall manifestly perceiue your lewdnes. And then looke what mesure ye haue mett / the same shall be mesurid to you againe / gods worde cannot faile / heauen and earth shall perishe / But his worde shall abyde for euer. And therfore repent / repēt betymes / and worke not wickidnes euen with gredines / contrary to gods verite and your own conscience. Ye prouoke gods wrath / were he not so mercifull and pacient / that he should consume you / with fyre and brimstone from heauen / as he did Sodoma and Gomora.

How many be ther of you / dissembling Papis-
tes / whiche (rather then ye wold lose your promos-
cions) wold / not deny / and say / god were not god?
I do know some of the Bisschops my selff that haue
said that yf they were in Turkie among the Turks /
wold do as they doe / rather thē to be in trouble ther-
fore. Herbye ye may perceine what constancie our
clergie be of. This heresie doth Origene condemps
ne in the secte of the Helchesaites / reade the 6. booke
23. chapter / of Eusebius / and ther shall ye fynd it
plainlie.

More ouer / I cannot hold from you my natie
contremen what I haue herde in other contres /
with what policys and fedges / the Bisschoppes
and clergie of this realm / vse for the stablissement
of ther Kingdom / which yf it come to passe wylbe
the vtter decaie / subuerciō / and distruction / of this
noble Realme of England? They intend by one
crafte or other / that the prince of Spaine shall be
crownid King of England / as is a foresaid / and

to

gentillmē and comēs

21

to haue this noble realme of England to hym and to hys heires/and so contrary to the statutis made in the other perlyamēts/dysinheryte all the reight full heyres of the Realme. And after he hath gottē that quyetlye/then they will not leaue to prycke hym forward/and to cawse this noble Realm of England/to be brought in to bondage and slauesrye/lyke as the emproure hath done Naples/Mysland/and hys nether contres of Flanders/Holland/Seland/Brabant/Fryseland/and Lytzelsburg/xc.

Fyrst I wylbegine wyth Naples/in which wythin the space of lesse then xxx.yere/he hath cawsyd to be deposyd/Murtheryd/and banissed awaie/more then fourstore and twelff of the nobles of that cōtre/to saye of Dukes/Marqueses/Earles/lords and Barōs/wher of the least of them were barōs. Besydes knyghtes and gentyllmen: And hath playd in ther romes/proude spanyerds/lyke as our Bysshoppes wold haue hym do the lyke/in this our noble Realme and fre countre/Besyds that themproure/hath Raysyd such vnreasonable/excyses and tolles both of corne/wyne/salte/and frutes/xc. so that the nobles and comos of Naples be brought in to very beggery and slauerye. The lyke hath he done wythin the duchye of Myland/wythin the fewe yeres/Besyds that euery man/rych and poure/must pay for euery chymny/that they haue/in land ther houses/a french crown of gold. And of the vnreasonable/excyses/or poulyng tols/that is taken in themprours nether countres/as Holand/

Naples,
howvhit
hathe be
ne, and is
ordred.

The Duc
hie of Mi

An exortacyon or warnyng.

The Ne
ther coun
tries,

Braband/Sealand and Flanders / &c. I nede not
to name them/ because they be so nere our coun-
tries/all they that resorte thether cā tell/ that the
pourest hādȳ craftes mē/must pay to thē prour for
excyse for euery barrell of bere that they drynke/mo-
re then the bere cost them at the fyrst penyē/besyd
the vnreasonable tole/or excyse/that they must paye/
both of corne/wyne/fleshe/fyshe/salt/Butter/
chese/mylke. And of all maner of grayne and vy-
talls/besyd the toll of all maner of frutes/as Ap-
ples peares/Viuts/&c. and yerbes for potage/so that
no man can make a messe of potage/but he must
fyrst geue/I cannot tell sertenly/how many tolls/
wherby the comon people/ar brought to very gres-
at myssery and vyle slauerye/so that they daylye ma-
ke ther cōplaynt/to such Englyshmen/as trauallye
by them/in what beggery and myssery they be in/
And wyll vs to beware/that we be not brought in
to the lyke myssery/beggery and slauerye/the which
I pray god defend (and that is the very accasyon/
why so many of them go out of ther own cōtre
for to dwell in our fre contrē of England.

Devices,
of the vic-
fed bis-
shoppes,
for the no-
bylyte.

For our wickid Bishoppes haue affirmyd and
sayd/ that our nobles and comons ar to full of
welth/wherfore they must be brought lowe/or els
they will neuer be obedient/to them and ther pro-
ceedings. And as for the nobilite/they intend to dis-
spach them awaye/ ether by condemning them
for heresye/ By piking one quarell or another to
them/or to send them in to strang contrēs to excers-
ys them in feates of warres/ and to geue thē pos-
sessions

To the noble mē gētillmē ād comōs 22

sessions and fees / in some of the prynces contres /
 as at / Naples / Myland or ther about / and so sette
 them ther / that they shall neuer come home agay
 ne. And in the meane season / to settle in ther places
 some proude spanierds / or els some of ther bastard
 sonnes / or such new vpsfeypte gentillmen / as Ro-
 chester / Martine / or such other / that can flatter
 thē / whom they may haue allwaie / to be ther mi-
 nisters / wherly they may worke all ther mischeff.
 For they be to holyc / they will seke no mā's death /
 when in dead it is only ther whole dewyse / By ther
 shamlesse flatterers. And Beware you noble men /
 that be as yett of the counsell / they do but flatter
 you / allthough they beare a faier face toward you /
 and pretend you great frendshipe / suerlye it is but
 for a tyme as here after shall appere / onlesse god
 of hys mercifull goodnes disperse them shortly / in
 the ymaginacions of ther own hartes. The which
 I besedy hym to do / for hys deare sone Iesus
 Christs sake Amen. Say not now but that ye
 be warnid.

M. Roc-
 hester. D.
 martyne.

The clo-
 fed cruel
 tie of the
 popishe
 clergie.

Noble mē
 vvarned.

More ouer I cannot hold from you my natie
 contremen what I haue herd of credible persons /
 of themprouers answere that he made to certeyne
 ambassadors / for mony / that was lent hym. fyrst
 he declarid / what great charges he had bene at /
 wyth those his warres / against the french King.
 And also what great charges / he had bene at / for
 the bringing of hys sone in to England. And how
 that he had layd out then for hys sone xij. Hundrid
 thousand french crounes / wher of he had receyuyd

Reporte
 of the em-
 proveris
 answere
 to sette in
 embassa-
 dovers.

A warning to the noble

No smale
deale of
monie,
giftes and
revvar
des.

But thre hundrid thousand agayn of hym/ But he
hopid in shorte time to receiue the reste/ for said he/
it cost no small deale of mony/ the gyftes and re-
wards/ that was geuen/ to the great men gentill-
men and to ther wyffes. I nede not much to declar-
re the cause/ that mouid hym/ namlie/ for to haue
ther fauoure and good will/ that he might the bet-
ter/ obtaine hys purpose. And for that cause/ hath
thenglishe merchants / payd alredye for the quene
xl. thousand pounds in flāders. And shortly must
pay a hundrid thousand poides more/ which was
layd out for the bringing in of our new King/ Besy-
des that which as yet remainyth vnpayd / which
pour England must be fayne to pay.

To bela-
mēt id that
no noble
man in
England
could
serue the
quene.

A lamentable case / that neuer a noble man in
England wold serue for the quenes Maiestie/ but
that Englād must be fayne to bestowe all ther trea-
sure and ryches / to bring in a strāger to raine ouer
them / who with the bisschoppes aduise and helpe
will bring this noble realme in to beggery and vyl-
le slauerie: And yet for all this/ when he hath gotē
that he hath sought (that is) the realme in to hys
hands/ then it will appere/ that he will sett as much
by here/ as men sett by ther old shōwes: Is not the
quene and all Englishmen bound to curse such a
wicked gardener / for bringing in to this realm/
such weeds / as will not only ouer grow / and dis-
stroye/ the noble and good corne / of this noble real-
me / But weede out the welth/ ye vtterby rote out
the hole state theroff in euery degre. This is a plas-
ge aboue all plages / which is com vpon vs / for
our

Garde-
ner what
vveeds
he plan-
tyth in
England

men gētillmē and comōs

23

our vnthankfullnes / according as our irue prophets and preachers / declarid to vs. Yf we wold not amend our lyues / and knowlege the tyme of our visitacion.

vve vvea
re vvar
ned befo
re.

Is not this also a most miserable and lamentable case that such a wickid Bisschoppe as steuen gardener is / must rule all the nobilite / and the hole realme. And who dare speake against hym: hath not that most wickid Bisschop being chancelere / corrupted a great sorte of the nobilite / and of hys vpskippe gentillmen / whom with hys great and sumptues house keepinge he fedith daylye at hys table / geuing some and promysying other rewards / to be hys spies abroad / to here what is sayd and done / that therby he maye vse / and abuse hys autorite as heli stith. How he corruptith Judgmēt i matters that com before hym / many that haue felt it / and smartid for it can reporte / by making some begin ther swetes / new againe / wherin they had well gone forward: And by sodenly displacing some / which before / were lawfully possessid. Doth he not comonly when any matters com before hym in Judgmēt dispossesse many / that haue bene rightfully possessid / and sett the matter / of a new to begynn againe / both in other mens causes of percyalite / and most notable in that which was hys own case: for he wold haue all men beleue / that he was wrongfully deposid from hys Bisschopryche / when in very dead / yff the matter might be egallye and indifferently herde it wold be found that for hys cōtēpte / and disobedience he was rightfullie deposid. But

Gardener
L. chavn
celore.

Corruptig
nobilite
and vp
skipte
gentilmē
corrupting
iudgemēte

His perci
alitie

In his ov
ne case spe
cialye.

An exortacyon to the lords

Steue gar
dener, the
cavse of
rifynge.

indead I cōfesse/ that he had wroug at that tyme/
that he had not had a typett of tybourne for hys re
warde / according to hys desertes. And then had
ther bene many noble men and gentillmen / sauyd
a lyue / which for hys cause rose / perceiuing such
things to be at hand / which be now come to passe.
Besydes that the realme / had bene at this present
in welth and quietnes.

An exortacyon to the lords and comons of the Perliament house.

To the
hyer and
louer
house of
the parly
ament.

Perlia
mēthouse

The occasion partly of this my writing / is to
Admonishe all those. that here after shalbe
chosen of the Perlyament house / that they accor
ding to ther dwtyes / will haue respect vnto this
ther naturall and fre contre of England / which of
all other cōtres i Christēdome / hath bene the most
freyst: and now without gods great mercye and
help / is lyfe to be brought in to the most miserable/
vyle seruitude and bondage by a straunge people/
whom all Christendō both hatith and abhorryth:
Wherfore when ye shall com in to the Perlyament
house / and ther shall perceyue any laws or statuds
propounid or to be made / geuing any title or aucto
rite / ether to the prince of Spayne to haue any Ju
rissdicciō in this realme / more thē he allredy hath.
Or any more to the bissshops of Romes vsurpid
aucto:ite / wherby the fredom / and libertie / of our
noble contre / shalbe in any parte / ether hindrid or
taken awaye. That ye with the vttermost of your
poure/

an comons of the perlyament 42

poure/ will resist it / Being assurid as is aforesaid/
 that wher as thy can gett in ther head / or any parz
 tetheros / ther they will haue in shortly after / ther
 hole bodie / for all ther working is by craste ad subs
 teltye / As you may perceiue by ther working in ge
 uing to the prince of Spayne (vnder the name of
 King) as much auctorite / as yf he were king of Eng
 land in dead. As ye may see / Both by the quoynd
 mony going abroad current / and also by proclama
 cions lately co out / not only with hys name Jointly
 before the quene / But as very souereigne lord / wilz
 ling charging / and comandng / as the very King /
 and lord of the Realm in dead. And now you may
 see more clere then the sone / ther vuspeakable fals
 hode / and dissembling crueltye in getting that / they
 haue had alredye grauntid for the Bisshope of Ro
 me. Therfore as I haue said / Beware / lest now you
 haue lett hys head in / that ye do not condissend / to
 lett him thrust in hys hole bodie after / to the dys ho
 noure and blasphemy of allmyghtye god / the shame
 me / infamy / slauerye and perpetuall bōdage / and
 captyuyte of this noble realme of England our na
 tyue counte fare ye well / 26. January 1555.

V what
 our cler
 gie
 Vuorſith
 Vuith the
 name of
 King.

Sens the makyng here of / it is com to my know
 ledge that thou accursyd of god steuen gardener
 chaunseler / wyth thy dyssembling bucherly brether
 ne hast condempnyd and murtheryd / those godly
 mynysters and preachers. of hys holy worde / who
 lyfe innoſent lambes / haue offryd a pleasant and
 acceptable sacryfye / to our heuenly father. And ha
 ue rune a ryght course / and haue obtaynyd an in

1555
 Sens the
 Vritinge
 of the for
 mer
 Innocent
 lambes.

A warnyng

proude
hammon

Hester. 7.

The Rod
cast in to
the fyre

corruptible crowne of glorye. But thou most cursyd of god / thynkest thou / that thou shalt escape gods vengeance. Hast thou not read in the scripture / in the booke of hester / of thy fellow proude hamon / how he dysdaynyd gods holy people / and sought to haue dystroyed them all / because that merdocheus gods seruant / wold not bowe to hym being a proud panym / and gods open henemye / wherfore he cawsyd a hygh payer of gallous to be made / to haue hangyd hym thereon. But yet god who scateryth the proude in the ymagynacyon of ther hartes / whose doynge ar in comprehensyble / shewyd hys allmyghty poure and brought hys wonderfull workes so to passe / that the same wyckyd and proud hamon / was hangyd on the same gallous / that he had prouydyd to haue hangyd merdocheus on / and all hys x. sonnes / companyons and frends were all dystroyd / and gods people / were delyuered out of hys tyrannye. This example myght make the feare and tremble / yf ther were any sparke of grace in the. But for asmych as thou art / past grace / I wyll comytt the to gods Judgmen / who as a mercyfull father / and most ryghteous Judge. when he hath vsyd the as a rod / to correcte vs / for our vnthankfullnes / wyll cast the hys scourge and rode / in to euerlastyng fyre / for asmych as I do knowe / that this greuouse persecusyō / that thou now vsyst / agaynst gods saynts and mynysters : thou deist it agaynst thyne own conscyens / as thy former doings declare yf thou euer hadest any maner of conscyence / adtherfore thou synnyest agaynst the
holy

holy goste/and for such no man owght to praye.

But I wold know of the/ād of thy cursyd blud
 dy bretherne/ by what law haue ye coudempnyd
 those innosent lambes/ as M. Hoper Byssho-
 pe of Worceter/ D. Taylore of hadle/mayster Ro-
 gers Mayster sanders/ &c. Ye ar not able to proue
 that euer they preachyd / or teachyd any doctryne
 sens the quene cam to here auctoryte/ wherby they
 were or augh to be condempnid to death/ the most
 that the lawe gaue you autoryte/ was for in prys-
 sonment/ and yet the same should be for such/as
 should speake or do / any thinge after the xx day of
 december 1553/ and all those men were apprehēdid
 before the same day / and had and did continwe in
 presone more thē xx monithes/ which is longer thē
 the law permittid to do / and now to burne them
 without any Just law or occasiō: ye will saye that
 ye haue done it now By / ex officio / but by what
 lawe kept ye thē so long in presone tyll that tyme?
 By the same wickyd pour ād deuise / wyth out any
 lawe/ye myght condempne halff the comoners of
 the Realme/ And then nede ye not to leuy any sub-
 sydye/to helpe the King wyth/to paye hys dettes/
 that he owyth to hys father/ nor yet to help to mā-
 tayne hys father in hys warres agaynst the french
 King. But he should haue the most parte of the
 goods ād landes of the hole Realme/ which thing
 ye do intend to bryng to passe so sone as ye can/ for
 feare of vprour now that ye haue gotten your blou
 dy ex officio. But to make an end/ Read how King
 Achab/ wyth hys wickyd quene Jesabel sought to

M. Hoper's
D. Tay
lor.
M. rogers.
M. San
ders.

Howv, ād
bie vvhāt
authori-
tie put to
deathe.

haue the vyneyard of Naboth / And because he
 wold not condyssend to sell them hys patrymony /
 3 kings 21. they found the meanes / to murther / and dystroyed
 the sayd Naboth : And what folowyd of it / was
 Naboth. not the King accordyng to gods word slayne for
 it / and the doggs lyckyd hys bloude in the same pla
 ce / wher the sayd Naboth was murtheryd. Marke
 the ende of all those / that thyrst to come / to ther pur
 poses by bloude. Soth not blud requyre vengcace /
 wyth bloude agayne / we had lamentable exams
 ples ynough latelye in our tyme wythin England
 blowvde. the more pyte. And what plages besyde wyll folow
 asketh the more pyte. And what plages besyde wyll folow
 blowvde. we / god only knowyth / whō I besech for hys mers
 cyes sake to spare / and be favorable to hys pour
 church of England / And remembet not our offenz
 cys (oh lord) nor the offencys of our forefathers / ne
 ther take thou vengeance of our synnys / spare vs
 good lord / spare thy people / whom thou hast rede
 myd wylth thy most precyus bloud / and be not angry
 wyth vs for euer. But I pray the open the quenes
 hart / that she may perceyue / the wyckyd deuys
 es and tyranye of here shamlesse and crewell bysshop
 pes and clergie / and that she may vse so her proce
 dings / that gods most holy name may be praysyd /
 The pray
 yer of the
 author. and hys kyngdom encreasyd / and that pour Eng
 land may shortly be delyueryd agayne / from the ty
 rannye of the bysshope of Rome / and all hys detes
 table enormytes / and that we may wyth one har
 te and mouth / glorysye God the father of our lord
 Iesus Chryst / to wchome be zeuen all honoure and
 glory for euer more amen.

An

An exortacyon to the christyan readers.

S Earlye belouyd in the lord Iesus Chryste: for
asmych as thes greuous plages / ar now
most Justlye com a pone vs and our contre for our
synnes and vntthankfulnes / as is aforesayd: for
the auoydying wher of / I can geue no better couns
sell / but as Mardocheus dyd the Iwes / when
they were in the lyfe extremyte and mysserye / and
lyke to be vtterlye dystroyd / by ther wyckyd bene
my the proude Hamon. (that is) fyrst that ye wyll
wyth me / knowlege and confesse / our synnes and
vntthankfullnes to our heuenly father. And then
to humble our selues wyth fastyng / and prayer cō
tynwally to hym / and to desyre hym for hys deare
sone Iesus Chrystes sake / that he wyll delyuer this
noble realm of England / from the tyrrany of our
wyckyd bysshoppes / which seke the dystruccio ther
off / and of Chrystes pour floke / ther assemblyd in
hys name. We haue a notable example in the .x.
chapter of the booke of Iudges / of the chylterne of
Israell gods chosen people / who being vntthank
full for gate god that had so many tymes wonder
fully delyueryde them out of bondage / and comyt
tyd ydolatry by worschyping of straung gods.
Wherfore god was wroth wyth them / and delyue
ryd thē in to the hāds of the hethen ther enemyes
which pyllyd / and oppressyd them (lyke as the strā
gers wyll do vs shortlye / onles god help betymes)

Praye.

Iudg. 10.
A nota
ble exā
ple.

O Eng-
lād kno-
fvvledge
thyne of-
ence, like
vvylse.

A nota-
ble exam-
ple for ēg
land.

Iere. 18.
leuy. 26.
Math. 11.
Exodi. 3.
14.
Iud 2. 3. 6.

then thy cryed to the lord sayeng/we haue synnyd/
for we haue forsakē the lord our god/and haue ser-
uyd balym/2c. And the lord sayd vnto them/dyd
not the Egypcyans/the Amorytes/and the Phys-
lystynes/2c. opresse you/and ye cryed vnto me/and
I delyueryd you out of ther hands/and for all that
ye haue forsakē me/ād seruyd strāg gods/wherfore
I wyll help you no more/go ād crye vnto the gods
which ye haue chosen/and lett thē saue you in the
tyme of your trybulacyon. And they confessyd/and
sayd vnto the lord/we haue synnyd/do thou wyth
vs what so euer pleasyth the/delyuer vs only thys
tyme. And they put awaye ther strangs gods/frō
them/ād seruyd the lord. And the lord had pytte on
ther mysery/and delyueryd them out of ther enes
myes hands/2c. Therfore lett vs wyth depe syth-
yng earnestly consyder how greuously we haue
prouokyd gods Just yre and vengeance agaynst
vs/for so redelye receyuyng the wycfyd masse and
yeldyng ther vnto/wyth other lyke abhomynacy-
ons. And lett vs turne to the lorde our god vnfays-
nyd lye/wyth trwe repentance. And he wyll not re-
fuse vs/but wyll hear vs/and deale wyth vs/as
he dyd wyth hys people of old/yf we cast awaye/
our own inuencyons and adhomynacions of ydos-
latrus worschyppynng hym as they dyd.. And be-
thou assuryd gentyll reader/that god our heuenly
father/is mercyfull/pacyent/and long suffryng/
And wyll help vs/doubt thou not therof at hys
tyme appoyntyd/for he hath no pleasure in our dys-
struction/

structyd/but as a louyng father/after a storm/sens Toby.3
dyth fayer wether/after mournyng and heuynes/
He sendyth great Joye/and gladnes/wherfor
re hys holy name be prayssyd for
euermore/Amen.

Praye Praye Praye.

To the lyuynge only: be geuen all
honoure and glorie.

Anno M.D.LV.